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## IBN SINA AND THE SCIENCE OF MORALITY

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### ANNOTATION

The writings of Abu Ali Ibn Sina, one of the greatest minds in human history and a revered philosopher and a scholar of the Islamic world, played a significant role in the advancement of world medicine as well as philosophy, divinity, astronomy, mathematics, physics, biology, chemistry, zoology, music, literature, and other sciences, leaving a rich scientific legacy.

**KEYWORDS:** spirit, virtue, vice, devotional power, chastity generosity, patience, highness, behavior, evil, apostasy, mediocrity, greed and lust.

No matter how diverse the scientific and philosophical views of Abu Ali Ibn Sina are aimed at Mazu, despite the relatively small number of works on moral problems within them, we can see his views on moral issues in his “book of healing” as well as in his pamphlets “Al-Birr va-l-ism” (“faith and sin”). At the same time Ibn Sina's moral views may have been more or less enshrined in the small-scale work “Ilm al--ahloq” (“science of morality”) or “Risala-Fi-l-ahlaq” (“treatise on morality”).

In addition to the aforementioned treatise on ethics, researchers claim that Ibn Sina was not particularly interested in the science of special ethics. Ibn Sina provided answers to numerous applied sciences problems in his works on psychics, especially those involving ethical dilemmas.

When we look at the primary ideas and content of Ibn Sina's book on morality, we can see that it focuses primarily on two moral issues: the first is a study of Virtue and Vice and all of their different expressions, and the second is a study of the purposes of morality.

In the introduction to the treatise, Ibn Sina expresses the following thoughts about the goal: “Whoever is interested in knowing himself and wants to have qualities and methods of acquiring them, wants to clear his psyche with their help, and wants to know his vices and get rid of them, should choose the most necessary and worthy qualities. Because in human Tabitha lies this and the truth that allows him to achieve perfection in the world, to melt into happiness ”<sup>1</sup>.

<sup>1</sup>Look: Abu Ali Ibn Sina Treatise "On Ethics" (Ar-Risala fi-l-Akhlaq) The ethical Teaching of Ibn Sina. T.Mardonii tarjimasi. /worldislamlaw.ru/

Ibn Sina places a lot of emphasis on highlighting the similarities and distinctions between virtues and vices in the treatise's content after studying how they express in various ways, much like Aristotle did. Anyone wishes to be a leader and guide must first purify his spirit, according to Ibn Sina's logic. Anyone can master his soul will ultimately be able to master an entire city or state.

Yet leadership and policy cannot be accomplished without science. Ibn Sina comes to the conclusion that theory-based knowledge is more important and that there are two ways to acquire information: 1) through self-knowledge and 2) through knowledge of others. He holds that everyone who seeks to understand himself must recognize that he possesses both reason and spirit, and that reason and spirit will continue to be in conflict as long as their connection is not resolved. As a result, the intellect must participate in all of the soul's activities. For it is only through knowledge of virtues and vices that the soul is brought under the control of the mind. Ibn Sina classifies them into three classes based on the capabilities of humans: 1) the power of passion; 2) the power of anger; 3) the power of differentiation (intelligence). It is here that the group of three qualities is placed opposite the group of vices. Of the virtues, the most important is justice. To the concept of justice, - Ibn Sina, - introduces qualities such as generosity, mediocrity, patience, highness, chastity, goodness, forgiveness, as a sum and component of the powers of perfection.

Ibn Sina categorizes the devotional force of virtue into three categories in his treatise "on morals," which provides the following definition: 1) chastity (righteousness); 2) generosity; 3) mediocrity or mediocrity (moderation). Patience, concealment, or pinhonicity, and relaxation belong to the power of anger. Continuing his argument, Ibn Sina argues that wisdom, purity, clarity, elegance, prudence, prudence, determination, openness, fidelity, love, compassion, zeal, shyness, covenant fidelity, and humility belong to a differentiating (mental) capacity. Ibn Sina defined moral purity as the ability to govern one's emotional desires rationally via shame. This includes the ability to heal oneself from lust and greed, or to stop eating and engaging in sexual activity. On the other hand, mediocrity is when a person limits the influence of his energy on the deviance of the norms of his need for the medium of life and does not work toward the beneficial nutrition required for the body and what he observes in someone. The ability to offer without fear and spend one's resources on those in need within one's community is what characterizes generosity.

Ibn Sina included the virtues of tolerance, highness, kindness, compassion, forgiveness, and pinhonicity in the second category of natural talent, which also contains the capacity for wrath and vice. Ibn Sina claims that numerous challenges, Hatti-actions intended at overcoming disasters, such as the bravery and valor displayed in defense of his honor and the honor of his spouse, are just a few examples of the traits of fury.

Ibn Sina conducted research on ethical issues to aid thinkers like Aristotle in self-realization and further the development of society. It makes a distinction between morality, in which the mental structure possesses character traits, and dianoetic (thinking), which is to say, features related with the activity of the mind. We only have the chance to accomplish both of these; they are not things that come to us naturally.

Like Ibn Sina Aristotle, who addressed the topic of what attributes comprise the spiritual structure, he chose between excess and necessity in relation to both behavior and emotion. Ibn Sina reflects on this problem, saying: "What belongs to man in this matter is to attain the aforementioned virtues and refrain from vices that are in opposition to any virtue. Because many of these qualities are between existing vices, and every virtue in them is the middle of two vices (mediation), such as extreme excess (extreme) and extreme need (tafrith)...". This interpretation of Ibn Sina does not support the notion that the term "middle" is entirely based on moral relativism and relativity, given that persons differ in character, temperament, aptitude, need, and other traits. It also suggests that the distinctiveness of human nature is reflected in the similarities of human attributes. If the

subject of how to identify the middle that is inherent in each individual arises, then in accordance with Ibn Sina's teaching, you need either be a knowledgeable and thinking person or take a lesson from the sayings of the wise man in order to identify the "middle" that belongs to each person. By "middle" as a separate sign of virtue, Ibn Sino refers to the "middle" (tawassut) regarding feelings and ahlāq. "Chastity is (on the one hand) the middle of greed, anger and similar vices and (on the other hand) restraint and negligence..." .

The vast majority of virtues and vices, according to Ibn Sina's moral teaching, are acquired through the influence of the outside world and are closely related with upbringing, education, habits, and experience. At the same time, he asserts that two processes contribute to the development of decency: habit and manner of thinking. He writes: "the essence of this issue is that, as everyone knows, humanity is endowed with such a power that, relying on it, it is capable of good and bad deeds. Behavior is all good. Contrarily, bad behavior is learned, and even nice people occasionally engage in malicious activity (although evil is not given to him by nature). But, if his soul acts in a way that goes against his desires, he may exhibit the opposite behavior and develop decent manners. In the end, a person develops an unusual temperament, and his spirit and character become ingrained and habitual. By habit, I mean that something is done repeatedly with little space in between for an extended period of time.

Ibn Sina attempts to demonstrate that virtues are mostly tied to dreams, wishes, desires, will, as well as the social order and attitudes of the authors toward their subjects as he investigates moral dilemmas. Due of this, it contrasts the parallels between "art" and virtue while highlighting the qualities of etiquette standards. He argues that good qualities are closely related to virtuous action, in other words, action is not only an external reality, but also an internal mental situation. "Good behavior is just as bad behavior comes from habits. As a result, if we are used to doing terrible things, we will act in a bad way because of our bad habits, and if we are used to doing good things, we will act in a good way because of our good habits (behavior like). This is also evident in how people are employed. For instance, only after becoming seasoned traders do people truly learn the art of trading. A skilled trader won't ever emerge from a person who threatens an inept trader, in a similar vein. Great politicians and intelligent kings are examples of this since they spread goodness among their people, in contrast to wicked politicians and invading kings who turn their people against them and provoke crimes.

Ibn Sina's thoughts on apostasy (haddi e'tidal), which he devoted a roiya to in this treatise and other psychological writings, play a significant role in the ethical lessons he teaches. For the first time, we can observe a thinker's approach to a rational soul when he modifies his own restraint under the influence of objective and subjective factors; in other words, a rational soul's restraint and moderation depend on his health, temperament, mental state, social circumstances, and other natural factors. According to Ibn Sina, "the science of medicine studies nourishment, tiredness, and the mediocrity of a person's other activities as external elements." The temperature in the body, however, Zeid, may be higher than the temperature required by the body of the king. Likewise, the moderate temperature of any body may be hot in winter and not moderate for the same body in summer. Also, mediocrity (moderation) in each movement will also be proportional to time and place, depending on who the movement is coming out of, who and where it is directed..." .

Ibn Sina, in his study of the human psyche, concludes that the purpose of the psyche is not only to achieve what is abstract, but also to take actions towards achieving happiness based on Justice. "It is necessary to know," said The Thinker, "what is inherent in the human psyche is not only to achieve high thinking, but also, relying on the criteria of justice, it seeks to achieve its happiness with body movement. The meaning of

Justice (Adala) is that in it the psyche acts as an intermediary between the two opposing acceptable and unacceptable qualities..." .

Ibn Sina, when meditating on knowledge (science), assesses the concept of "wisdom" as a universal concept based on convincing arguments and truthful proofs. "Knowledge", - says the thinker, " is when the human mind knows about things in such a way that there are no mistakes and oral gaps left in it. If knowledge is based on a reliable argument and a real proof, its name is called "wisdom"..." .

After studying the above, Ibn Sina studies the concepts of "ethics" (behavior) and explains that they are derived from the interaction of the soul with the body, asserting to them that all virtue (fadail) and vices (razail) are "muchoshir". In other words, Ibn Sina defines ethics-as the science of morality-as a collective in the first goal of a person, and later as an active-volitional, spiritual qualities and an absorbing factor necessary in his personal life; he teaches to follow important rules in the activities of the lifestyle of a separate individual, but as a result of this, but it does not turn into a personality ethics.

According to Ibn Sina, spiritual happiness is the attainment of its essence to the level of maturity, and this work is helped by the "highest state" of the soul, which is formed in the body as a result of the influence of the soul. Therefore, his first-class task is to constantly strive for perfection,in which the soul should not be in contact with the state of the body, it should use bodily forces on the way to finding the middle state, that is, the miraculous. This opinion of Ibn Sina means that the intelligent spirit does not try to completely lose the animalistic forces, using them in achieving eternal happiness and mediocrity and mediocrity,while for achieving such a goal, proportionality and harmony between the soul and the body are necessary.

Human imagination is structured in a way that requires it to moderately employ particular flavors in order to advance its nature, lineage, or political objectives. According to this, while pleasure draws the powers of passion to itself, the intelligent spirit desire must assume the role of a king spirit (nafsi Ammara), who serves as a manager, steward, and supervisor and has the ability to govern desires. Also, some flavors must be transformed by the intelligent soul into a straightforward natural condition for itself rather than into objects for the body to enjoy. "As for pleasure," says Ibn Sina, " a person should use it in improving his nature and maintaining individuality in such a way that when he begins to think about these, the intelligent spirit will have to control them, because otherwise the nature of the forces of passion is such that he will call them to himself, and as a result, the intelligent spirit will.." .

Drink (mashrubat), in cases associated with which they can only be used as a healing agent for pain if necessary, abstaining from drinking for. As Ibn Sina speaks of moral qualities of a moderate form, drinks and generally intoxicating (intoxicating) drinks should be used by people not just for passion or indulgence but also for the purpose of healing and strengthening the substance of the soul. Ibn Sina also stated that what is heard should be used as a tool for bolstering one's spiritual foundation: "In the words of the wisdom, it is necessary to use the means of what is heard (masmu'at) not for a passionate purpose, but for the purpose of bolstering one's spiritual foundation and regaining internal strength."

Interaction and engagement with other people are key aspects of a person. Ibn Sina approaches this moral phenomena from the perspectives of mediocrity and mediocrity, as well as from the perspectives of fluency and compassion. According to the philosopher, traits that emerge from the depths include having a positive attitude, being able to keep secrets, being able to carry out good deeds within the confines of Bama, forbidding manliness in financial relationships, attending to the needs of loved ones' families when brothers are absent, being faithful to the Covenant, and other traits of a like nature. Also, a person needs to be familiar

with how to interact with other groups of people in accordance with their traditions. Those who are calm, flirty, and rude should be treated with laziness and sarcasm, but without giving in to emotions. People must be treated kindly, without roughness or impoliteness, when being helped. Those in need of financial assistance should be given assistance at the level of opportunity without disrespecting their dignity. A person must also keep their word, even if it goes against their nature and they have to help people in situations that are unrelated to their mood. This includes not revealing the secrets of their brothers and their family to the public, not providing selfless assistance to their children while they are away, and not breaking any vows.

The majority of Ibn Sina's ethics have a metaphysical bent. Hence, in accordance with his justification, a person by nature attempts to do good, to realize good intentions and higher aims, in addition to realizing absolute goodness, and his ultimate goal is self-improvement and understanding of the essential body. We have witnessed this method of Ibn Sina in a thorough analysis of that, not only in the "Treatise on Morality," but also in the "theoretical treatise on love." The following verses are found there: "Man should devote the balance of his life to faithfully and spiritually serving God, not restricting himself to religious morality's rules and norms or to glorifying heavenly laws. He will spend the remaining time alone, away from the interlocutors, reflecting on the beauty of his heart and intents, thinking of God, the One and Only, and purging himself of the elements affected by the dread of betrayal so that they are unaware of it.

We predict that many experts will continue to be interested in Abu Ali Ibn Sina's ethical teachings, and that further research into the great thinker's legacy will be conducted.